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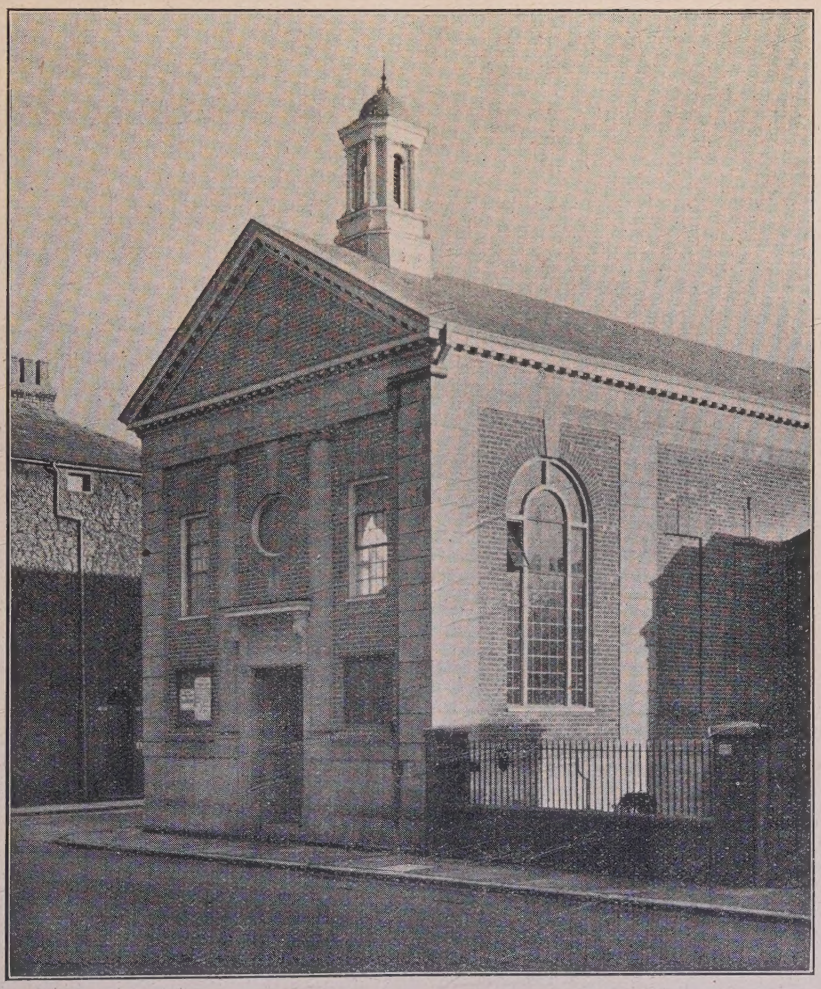

CAMBRIDGE UNITARIAN CHURCH—(see page 156).

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By H. BODELL SMITH,

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TRANSACTIONS of the Unitarian Historical Society, Vol. IV. Part 2, (Ready in October)

Articles on The New General Assembly; Date of a Catechism, A. Gordon; Nonconformity in Walsall, Hugh Warnock; Lawtons & Walkers of Lancashire, Ernest Axon: Communion Flate, G. E. Evans; The Unitarian Church at Sydney, The Editor; Cooper the Cheltenham Unitarian; Record Section, Reviews, &c. Subscribers of 5/- to the Society receive a copy for the year of their subscription.

Addresss:

Rev. W. H. Burgess, 4, Ladysmith Rd., Plymouth.

Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the Editor, "Marema," Barrow's Lane, Yardley, Birmingham.

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in not later than a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Sutton.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

EDITOR'S NEW ADDRESS: After September 26th, the address of the Editor will be—"Marema," Barrow's Lane, Yardley, Birmingham.

Will correspondents PLEASE NOTE?

The "Ashton-under-Lyne Herald," in view of the fact that there are several Unitarian Churches in the area in which it circulates has reproduced the whole of Rev. W. C. Hall's article from "The Unitarian Monthly" Commemoration Number, in its weekly issue of September 1st, with its tribute to the Editor's work, also a paragraph from the Editor's article on the Mission of this magazine as the organ of "Unity" in all its wide implications.

The appointment of Dr. Boros as Unitarian Bishop of Transylvania has now been confirmed by the Roumanian authorities by a ceremony of special investiture at Bukarest, July 28th.

The old Flagg Chapel in the Peak disused now for many years as a regular place of public worship, and used as a village club, is probably to be handed over to some public authority.

The International Press Exhibition held at Cologne August 19-21, included specimen copies of "The Unitarian Monthly" as well as its Annual Volume. The exhibition was followed by an International Christian Press Conference.

A Theodore Parker Memorial is to be re-established in Boston, Mass, in the Bulfinch Place Unitarian Church, with the Rev. Robert W. Jones, as Director. It will include departments of a social and educational character as well as regular religious services.

The Annual Festival of the Hinckley Nonconformist Schools including the Unitarians held July 7th, had fine weather and a good Unitarian procession.

Rev. T. Nefyn Williams has been suspended from the ministry of the Welsh Calvinistic Methodist Church for heresy. The "Manchester Guardian" says his "heresies" on many points approach the Unitarian position.

The Rev. D. Cellan Evans, who resigned from the Northampton Unitarian Church, is seeking admission to the Church of England because he thinks it represents truly the idea of Catholic Christianity, and that Nonconformity is no longer necessary. Rev. H. Bodell Smith preaching at Northampton on the Sunday following Mr. Evans farewell, explained that Unitarians cannot believe that the partialist, dogmatic theology of the Anglican and other creed-bound Churches is truly "Catholic" and universalist in spirit, seeing that it excludes all who cannot accept their creeds, and that the universalism of Jesus represented by Unitarianism is the real Catholic Christianity; also that Nonconformity is a necessity of progress, that Protestantism itself is nonconformist against Rome, and that Jesus and all pioneers of new thought have been and will be Nonconformists.

Miss Honor G. Hotchin, of Bank Street Chapel, Bury, has been awarded the Shakespeare Scholarship at the Manchester University.

Rev. A. Thornhill, of Auckland, N.Z., has visited the Church at Wellington, and with the help of a generous private donor has been able to organise means of securing the settlement there of a minister from England. A Unitarian service was broadcasted from Auckland, July 1st.

At Newchurch, September 9th, the services were conducted successfully, afternoon and evening by young people, Miss Olive Holt at the organ, Mr. A. Ashworth was conductor, and Miss M. Lord, preacher.

AUTHORS AND COMPOSERS. MSS. of all descriptions required by ARTHUR H. STOCKWELL, LTD., Publishers, 29, Ludgate Hill, London. Estd. 1898. Advice and Booklets free.

Scriptural Unitarianism

By REV. ARTHUR W. FOX, M.A.

PAUL OF TARSUS.—X. THEOLOGY. III. THE HOLY SPIRIT.

Paul's doctrine of the Holy Spirit, so far as it has come down to us, like his doctrine of sin, would require a theological treatise to explain it with any proper completeness. It is not entirely self-consistent in the various letters and in the benedictions where the phrase "Holy Spirit" is found. Sometimes he seems to make it one and the same with the spirit of the risen Christ; but nowhere does he make it "God" Himself. On the contrary it was always clearly defferentiated from "God the Father." He may well have had in his mind, as the author of the Fourth Gospel had, the "Wisdom" of Proverbs viii, and made it the basis of his conception of God's method of displaying His activity towards His children. Such a Benediction as the popular Orthodox one "The blessing of God the Father, God the Son, and God the Holy Spirit" is nowhere found in the New Testament, and was almost certainly never used in the days of the early Church. The term "God" is always confined to the Father in the New Testament.

What then was the Apostle's idea of the "Holy Spirit"? In the first place he held that it was given by the "laying on of hands" which succeeded Baptism. It may be noted in passing, that the primitive formula of Baptism was "in the name of Jesus the Christ." The triple formula is not found during the First Century, and is only hinted at in a doubtful passage of the Gospel according to Matthew in the last Chapter. This gift of the Holy Spirit at Baptism implied the forgiveness of sins and the entrance into a new mode of life. It seems to have been rather an attribute ofGod, by which he chose to communicate His will to His children. Certainly it was in no way separate from His essence than the spirit of Christ was separate from the essence of Christ.

As has been said, here and there the Apostle's thought appears to have developed, and he seems sometimes to have almost identified the Holy Spirit with Christ. But these few passages do not seem to form an integral part of his teaching, but to have been an occasional speculation on Paul's part. Usually the converts who possessed of the Spirit were filled with a new and sacred inspiration in life, so that they formed parts of the Kingdom of God. The Apostle was divided by two strains of thought, which show themselves in most of his Letters. According to his doctrine those admitted into the congregation by Baptism ought by that very act and the feeling with which it was received to have been made perfect in conduct. But his experience proved the sad truth that the contrary was often the case. The Corinthians for example had in their number a man guilty of incest and many who made a festive gathering of the "Lord's supper." Hence few of the Letters are free from strong moral teaching and commandments. His converts might be and were free from the obligations of the Jewish Law. That was almost certainly a main part of his teaching. But, whatever they may have thought themselves, they were not free from the obligation to holy living. That Paul stressed over and over again with the passionate ethical force of one who had been a Jewish Pharisee.

The Holy Spirit then was the power and influence of God breathed into the human soul, which kept it free from the anxieties of human trials, and led it to lead a truly spiritual life.

At Capetown, S.A., the £500 endowment fund for propaganda, has been raised within six months.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man, one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

The Truth About Jesus.

STUDY COURSE (10).

[For Sunday Class or Weeknight Study, and Discussion Circle. References and suggested points for discussion are given at the end of each section. Helpful books of reference are: "The Childhood of Jesus," by W. C. Gannett, 1s.; "Jesus of Nazareth," by E. Giran; and "Life in Palestine when Jesus Lived," by J. E. Carpenter—1s. 6d. each, Lindsey Press.]

(1) THE BIRTH OF JESUS.

There have been some writers who have asserted that there never was such a person in history as Jesus of Nazareth. Theodore Parker replied to that supposition by saying that it would take a Jesus to make a Jesus. There is sufficient evidence to make his existence as a historical personage a real fact. Quite apart from the New Testament there are other historical testimonies in confirmation. Josephus the Jewish historian who was born 37 A.D., wrote his "Antiquities" in 89 A.D., in which he speaks of the death of "James, the brother of the so-called Christus." And about A.D 120 the Roman historian Tacitus in his "Annals" mentions the Christian sect and says that "Christ from whom the name was given, had been put to death in the reign of Tiberius by the Procurator Pontius Pilate." The opponents of early Christians appear to have taken it as an undoubted fact that Jesus was a real character, for Celsus who wrote against them never suggests the slightest doubt of it, and yet he would have most readily done so had he known of any cause for doubt.

The apostle Paul is the earliest of the New Testament writers, nearest to the time of Jesus and the fact of Jesus having lived, was, through the stoning of Stephen, the prime cause of his conversion. Taking it then that Jesus was not a myth but a real person, we may ask, when did he live? When and where was he born? Is it true that he was born at Bethlehem? or was it at Nazareth? The earliest converts were Jews. When they wished to prove that Jesus was the expected Messiah they turned to Old Testament prophecy to find support for their contention. This would be years after the crucifixion. They found not only that the expected Messiah was to be of the house of David, but that he was to come out of Bethlehem (Micah 5. 2! Matt. 2. 50.) But as a matter of fact Jesus was spoken of as being of Nazareth. He was called the "Nazarene"; he spoke of Nazareth as "his own country" (Mark 6. 4.) It seems evident that he was born at Nazareth. The two accounts of the birth as given in Matthew and Luke are contradictory in many particulars and really cancel each other. They agree in stating that Jesus was the child of Joseph and Mary tracing his descent through Joseph. So that makes the birth truly human. There is no evidence in history of any census requiring the journey from Nazareth to Jerusalem, nor is there any historical record of any massacre of innocents.

When was Jesus born? No one knows what year nor what month. December 25th, was a pagan festival and the early Church appropriated that feast day to commemorate the birth of Jesus. When in the sixth century the beginning of the Christian era was fixed, a mistake was made putting it a few years too late. Jesus was born sometime about 6 B.C. And December 25th, has been a moveable date through changes in the Calendar. A change in Britain in 1752 omitting ten days, altered the position of the date to that extent. Christmas Day is not the day when Jesus was born but that set apart for commemoration of his birth. That he was born, and lived on earth, and did great and noble things for mankind in wonderful loyalty to God, make abundant reason to be grateful for the inspiration of his example, and for the sublime truth of his message to the world.

Micah 2. 2-5; Matt. 2. 1-6; Matt. 13. 53-58; Mark 6. 1-6. Genealogies Matt. 1. 1-17; Luke 3. 23.38. Suggested points: Jesus, a historic character. Where born? A real human birth. When born? How Christmas Day began.

(2) HIS EDUCATION.

The third Gospel says of Jesus that he "advanced in wisdom" (Luke 2. 52.) as was natural. The words mean that he, like other children began in ignorance and had to learn. All experience is education, teaching something. Everything that happened around him, all that he saw and heard, would make impression on his mind and convey information. Education is more than school instruction, or home influence—for the whole of life is engaged in it.

The local environment in which Jesus was placed in Nazareth and neighbourhood taught him much. As a child he had played in the streets and market-place with other children. No doubt he had roamed in the fields and on the hillsides, and later climbed the mountain heights in the vicinity. There are indications in the records that he was a lover of the open-air, of the spaciousness of hill-top views and of the sky, of the beauty of trees and flowers. These experiences affect various people in different ways, and with Jesus the result was evidently the deepening of thought and the development of a great faith. And his home must have counted

for much. The family affection and piety. The careful religious training which was more general in Jewish households than amongst others, had no small part in shaping his mental and spiritual outlook upon life. The Law in the scriptures laid great emphasis upon this: "these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6. 6, 7).

Dr. J. E. Carpenter speaks of the Education of Jesus in these words: "Jesus, it is clear, was well trained according to the method of those days in the laws, the traditions, the prophetic oracles and the poetry of his country. He stands up in the synagogue of Nazareth to read, and the Hebrew Scroll with its difficult characters, destitute of vowels, yields its meaning to him at once, though the language is no more that of his daily speech. He is practised in the usual mode of interpreting the sacred text, and can meet the learned scribes from the great schools at Jerusalem on their own ground" ("Life in Palestine," 57.) It is not known to what extent Jesus was acquainted with gentile culture, but it is said that he was brought face to face with people from many lands. In Galilee there was a considerable Gentile population "settlers from the neighbouring cities of Phoenicia, Greek colonists, Roman officers and soldiers; there were wanderers, too, from the wild deserts of the East, or travellers from Syria and Arabia, passing to and fro—("Life in Palestine," 18.) Is it likely that frequent contact with Gentile life and people would leave Jesus ignorant of their literature? An alert mind such as his would be quick to judge other doctrines, to welcome light and learning from any source. From the world of nature and various humanity he drew knowledge and wisdom. Thus was he getting his education all the time.

Luke 2. 39-52; Deut. 6. 6-9 and 11. 13-21; Luke 4. 16-24. Points: Jesus had to learn. His environment. Home training. Knowledge of Gentile culture.

(3) JESUS THE CARPENTER.

As the eldest child of his parents Jesus was brought up to help and work. Four younger brothers and at least two sisters had to be reared and kept. Naturally as the eldest, Jesus would be taught his father's trade. Thus the Carpenter's son became a carpenter, helping to maintain the family. He would no doubt be the helper in other ways in the care of the younger children, sharing somewhat with Joseph and Mary, guidance and necessary instruction.

The carpenter, as everywhere, is a man of many kinds of work including all sorts of joinery, from the smallest tasks, up to the work of house-building. In the village of Nazareth Joseph must have been a workman in much request. He was "the carpenter" of the village apparently, and Jesus is known amongst the neighbours as "the carpenter's son" (Matt. 13. 55), and the time came evidently when after Joseph's death Jesus himself was "the carpenter," in Mark 6. 3, the query runs: "Is not this the carpenter, the son of Mary?" There is scarcely any work more varied in practical experience than that in which Jesus was trained. It is generally agreed that Joseph died in the earliest period of his son's manhood. Then Jesus had to take the father's place for some time, carrying on we may reasonably believe the management of his father's business. This may have continued for a few years at Nazareth, and later at Cana.

What practical relation was there between his work as carpenter and the public mission to which he afterwards gave himself? Did it contribute much to his thought and to the development of conviction concerning the ethics of labour? Galilee was the most thickly populated part of Palestine. There were thriving towns and busy industries within short distances of Nazareth. There were organised guilds of workmen. He must have made acquaintance with the problems of employment and unemployment. It was not without intimate knowledge and experience that he had cause to say: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me —and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11. 28-30.) Such of his parables as that of the "Talents," and of the "Labourers in the Vineyard," are part of the result of his thinking on these things. As a hand-worker himself in a practical trade, and in frequent contact with other workers, his mind had been led to much serious meditation on the difficulties between masters and workmen. Not without cause did he say that "the labourer is worthy of his hire" (Luke 10. 7), and in a parable put into an employer's mouth to the workmen, the words "Whatsoever is right I will give you" (Matt. 20. 4.) It was well for Jesus and humanity that he knew what it was to be a carpenter.

Matt. 11. 28-30; Matt. 25. 14-30. Points: The eldest child. Family helper. As a workman. Knowledge of labour problems.

(4) JESUS AND JOHN THE BAPTIST.

It seems evident that in the early manhood of Jesus the time came when the home at Nazareth was broken up, the father, had passed away some years before. Probably Mary, the mother, went to live at Cana, which may have been her birthplace, and where she had near

relatives. The other members of the family appear to have remained with her, Jesus, only, continuing at Nazareth to get family affairs finally settled. His brothers and sisters were grown up and able to look after themselves, and it was likely too that Mary was provided or.

In such circumstances, so relieved from family responsibility Jesus was free to consider his own future. If he did not choose to remain as the working carpenter at Nazareth what was to be his alternative? During his years as a workman at his trade he had also been deeply concerned as to the meaning of life and must have arrived at definite conclusions regarding its purpose. With a spiritual nature more than usually well-developed he uould ask himself how best he could render high service to Gol and mankind. At this juncture it was noised abroad that a great stirring up of religious interest was being made by one named John, who was baptising people in the waters of the Jordan. The curiosity of Jesus was sufficiently aroused to cause him to go to the Jordan where the Baptist was, to see and hear for himself.

This John the Baptist told the people bluntly that their troubles were due largely to their own wickedness and that they needed to repent, and he urged them to receive the baptism of repentance as a sign of confession of their sins and of their resolve to turn from them. Jesus heard the appeal of the Baptist. There was something in what the preacher said that made him feel that he had not done all that he might have done, and that every individual must share responsibility for the conditions of the community and the life of the people. Consequently he gave himself to be baptised, thus indicating that he did not regard himself as sinless, and agreed that the appeal of the Baptist was justified. But that did not mean that Jesus approved of all that the Baptist did, as an example that he might follow. Telling people they were "the offspring of vipers," would strike Jesus as unworthy and unjust. And the prophecy of the Baptist of a revolutionary Messiah, who would bring about reform by violence would scarcely commend itself to his approval. The accounts agree that Jesus went away into the wilderness to meditate concerning himself. He had to settle the question as to what he ought to do. While there, it is said that he suffered great temptation. That means that there was a great inward struggle against certain suggestions and enticements away from the thorny path of duty. There was the choice to be made between the higher and the lower. This comes to all mankind. To one possesing great mental and spiritual powers the choice might mean great worldly success one way, and unpopularity—persecution —and tragic disaster—in the other. To risk the latter in loyalty to the call of Duty demanded the most heroic courage and strength of moral resolution of which only the noblest kind of character is capable. The prayerful struggle may have been long, but the decision was obedience to the heavenly vision,—the inward call of God,—a decision fraught with tremendous conseqeunces in the history of mankind.

Luke 3. 1-22 ; Luke 4. 1-13. Points: Deciding his future. His baptism. Jesus and the Baptist. The Temptation.

A PRISON AND THE WAY OUT.

I open my newspaper every morning with a sinking heart, and usually I find little to console me. Every day there is a new tale of silly bloodshed. Every day I read of anger and hate, oppression and misery and want—stupid anger and oppression, needless misery and want—the insults and suspicions of ignorant men, and the inane and horrible self-satisfaction of the well-to-do. It is a vile world because it is an under-educated world, unreasonable, suspicious, base and ferocious. The air of our lives is a close and wrathful air ; it has the closeness of a prison—the indescribable offence of crowded and restricted humanity.

And yet I know there is a way out.

Up certain steps there is a door to this dark prison of ignorance, prejudice and passion in which we live—and that door is only locked on the inside. It is within our power, given the will for it, given the courage for it—it is within our power to go out. The key to all our human disorder is organised education, comprehensive and universal. The watchword of conduct that will clear up our all difficulties is, the PLAIN TRUTH. Rely upon that watchword, use that key with courage and we can go out of the prison in which we live ; we can go right out of the conditions of war, shortage, angry scrambling, mutual thwarting and malice and disease in which we live ; we and our kind can go out into sunlight, into a sweet air of understanding, into confident freedoms and a full creative life—for ever.

I do not know—I do not dare to believe—that I shall live to hear that key grating in the lock. It may be our children and our children's children will still be living in this jail. But a day will surely come when that door will open wide and all our race will pass out from this magic prison of ignorance, suspicion and indiscipline in which we now all suffer together.

—H. G. Wells.

The late Mr. Wm. Haynes, Reading has left £50 to the Reading Unitarian Church. He died July 3rd, aged 65.

Cambridge Unitarian Church.

The Cambridge Unitarian movement as it is now, is the result of efforts which have been made at different times, and at first without success. In 1875 a service was conducted by the Rev. Alexander Gordon, M.A., and the Rev. Andrew Chalmers was resident minister afterwards for some time, but as the conditions proved difficult the services were ultimately abandoned.

Later, in 1904, on the initiative of Mr. J. M. Stratton, who was then a student, but is now senior tutor of Caius College, and chairman of the congregation, the British and Foreign Unitarian Association arranged a course of lectures given by Dr. Estlin Carpenter in a room at the Guildhall. After them regular Sunday morning services were held and were continued during University terms—in a small room in Emmanuel Street, and later in the Liberal Club, Downing Street, Rev. E. W. Lummis was in charge for about three years, and Dr. W. H. Drummond was minister, 1917-18, and 1919-21; in 1922, Rev. J. C. Flower, M.A., of Bolton, accepted appointment and took charge—was made Ph.D. (Cantab), 1925, and has continued minister; the site in Emmanuel Road was purchased, a lecture hall with vestry, and common room were erected and opened in January, 1923, and services held Sunday morning and evening throughout the year from that time.

After that an anonymous donor offered to build a Church who proved later to be Mr. George William Brown, and on January 21st, this year, 1928, the opening dedication service took place when the new Church was filled by Cambridge residents and friends from other parts of the country. Unfortunately Mr. Brown, the donor did not live to see the building completed. The organ was the gift of Mr. and Mrs. Sydney Martineau; Rev. E. Rosalind Lee, of Leicester, an M.A., of Cambridge, gave 100 copies of "Hymns of Worship" to the congregation. Rev. V. D. Davis conducted the opening service and Rev. Dr. W. Copeland Bowie, delivered the address.

The Church building fronts on the Emmanuel Road, with the lecture hall and other rooms behind. It is in the centre of the city near to the Emmanuel and Christ's Colleges. A high ideal of what a house of prayer should be is here worthily embodied, and the architect, Mr. Ronald P. Jones, received warm congratulations and many expressions of admiration for his fine skill and insight in designing such a building which is at the same time worthy of the cause it represents, and of the noble tradition of architecture in the University. There are two memorial tablets inside, one declares the Church to be a memorial to the donor's daughter Millicent, and the other from the congregation in memory of the donor himself—George William Brown. The interior is panelled in oak. There is a semicircular Chancel, and at the front end a vestibule with organ gallery above, and the ceiling is curved and divided into panels with decorative bands and mouldings. The impression the building gives as a whole is that of simplicity and quiet dignity, evoking a sense of beautiful harmony and devout religious feeling. We congratulate the Cambridge friends and their minister, Dr. Flower, on having had their hopes so beautifully realised in this Memorial Church as their religious home. May it long be the centre of earnest spiritual devotion and inspiring influence in that city of intellectual culture and learning! (our front page illustration is by the courtesy of "The Inquirer," from the pages of which the particulars also are mainly drawn).

Unitarian Missionary Work By REV. W. C. HALL, M.A.

(8) A MISSIONARY SUB-COMMITTEE OF THE CHURCH.

I have advocated several times and in different places a Church Council, representative of all sections of the Church, for the direction of its specifically religious work. The ordinary committee of a Church attends to its common business; the Council would have nothing to do with such business, but would give its time to making the Church a greater religious force. Failing the institution of such a Council, much good work could be done by a committee whose business would be to attend to the missionary and propagandist side of things. First, if not chiefly, it could help the minister when he is delivering courses of sermons on specific theological or social subjects by giving publicity to them by advertisements and announcements of various kinds. It could arrange a house-to-house canvass, with distribution of syllabuses or handbills, and invite to the services many who do not attend a place of worship, and who are probably ignorant of the very existence of the Unitarian Church. I say "probably" because I am continually finding that some, probably many, of our Churches are unknown in their towns. Only a fortnight ago I heard of one of our people, who was visiting another town, inquiring for the Unitarian Church and being told, "I don't think there is one; I have lived here thirty years, and have not

heard of it." The assumption that, because we have a building and a notice board and occasionally put an advertisement in the local papers, our Churches are well known is one of the most delusive fictions under which we suffer. It is nearer the truth that a very large proportion of the population does not know of the existence of our Church, any more than it knows us as individuals. In this one matter of making our Church known and announcing its special services the committee suggested would find much to do.

Such a committee could also take in hand the organisation of open-air services, which, in my udgement, ought to be services backed by the strength of the congregation, real religious services, and not simply meetings at which the minis er plays an isolated part as propagandist or controversialist. Then there would be for it the matter of district visitation: it would "keep its eye on" people reputed to be "disposed" to Unitarianism, and would find occasions for approaching new-comers into the town. I am told that one of the most successful congregational ministers, who has revived more than one dead congregation, has done his work over the local directory, noting church-goers and non-church-goers, and conducting an intensive campaign among the latter. He has surveyed his district carefully, and been as assiduous in canvassing for public worship and religious services as if he had been a business man, he would have been in seeking trade orders. His methods may seem to have been distastefully office-like, but at any rate they have been based on the simple idea that the people in whom we show ourselves to be interested are likely eventually to become interested in us.

By the post, as I write this brief article, I get once more from our Lindsey Press the list of its recent pamphlets. Here is matter for the committee to consider—whether such pamphlets ought to be bought and circulated. There is among them one of the best written and most useful pamphlets the Press has issued for some time, "By a Way I Knew Not," which is precisely the kind of literature we need to put into the hands of thoughtful and inquiring people. The committee should see to it that the Church has a good supply of pamphlets of this kind, for distribution in various ways. It is rather pitiful to find, as I have found, in not a few of our Churches Unitarian literature of a generation ago, but nothing of the present time. Besides pamphlets we want books, and the committee could both arrange for the sale of what the Lindsey Press publishes and form a Church Library for general use and lending. In short, the committee could take up the work, which would expand in various directions, of making the Church and its services known, and of giving general publicity to our principles and beliefs.

More Testimonies.

Kendal.

Dear Mr. Smith.—The Kendal people have asked me to express appreciation of the "Monthly" on their behalf. Many of us are particularly grateful for the amount of attention given to practical matters such as social reconstruction, internationalism, etc., and for the bold progressive point of view so often expounded. It gives outsiders the impression that Unitarianism implies not only liberal and reasonable faith, but also a progressive social and international ethic.—Your very sincerely, BASIL VINEY.

Rev. E. E. Wrigley, B.A., of Moss Side Church, Manchester—recently of Stalybridge—writes:—

Dear Mr. Smith, ...In Stalybridge we took a minimum of 250 copies all of which were regularly and systematically distributed, and served a most useful and educative purpose. Here at Moss Side we take 100 copies and are at the moment engaged on a scheme for a much more effective and extensive distribution. We consider it to be one of the most useful pieces of educational and fellowship work we can do. Within the limits of its circulation it has proved of great value, and we hope for better things still when that circulation has been increased.—With kind regards and good wishes, yours sincerely, EDWARD E. WRIGLEY.

MINISTERIAL CHANGES.—Rev. Henry Cross, of Horwich, has accepted appointment to Stannington; Rev. Henry Hall concluded his ministry at Ringwood, on removal to Trowbridge, and received farewell presentations, August 27th; Rev. D. Cellan Evans, cocluded his Northampton ministry, August 26th; Rev. T. J. Jones, B.A., was inducted at the Stockport Unitarian Church, September 2nd, by Revs. D. Agate, B.A., and H. E. Perry; Rev. G. S. Woods, of York, has accepted appointment to Selby Unitarian Church; Rev. J. W. Lee has been inducted and welcomed into his Heywood pastorate; Rev. T. Gaylard and Mrs Gaylard received public presentations from Lewins Mead Domestic Mission, on Mr. Gaylard's retirement, September 8th; Rev. J. H. Ewbank, B.A., B.D., of Padiham, has accepted appointment to Mountpottinger, Belfast; Rev. J. P. Rosling was inducted and welcomed to his Stalybridge ministry, September 22nd; Rev. W. R. Clark Lewis was publicly welcomed at Newark, September 13th; Rev. H. H. Johnson, has resumed his ministry at Cross Street, Manchester.

Literature.

"The Royal Religion—A Call to the Nations," 1s. 6d., Hatov Press, 77, Blenheim Crescent, Notting Hill, London, W.11.—A booklet of 58 pages declaring a "Triune Gospel" of one God, the HATOV, the All-Good, emphasising the Kingship of the Almighty and therefore "The Royal Religion." It appears to be written by a Jew, and though he says much that is true and that needs to be proclaimed abroad, it is mixed up with somewhat confusing phraseology that is sure to puzzle the average reader.

"A Birmingham Nonagenarian," has published a 4 page leaflet under the heading: "A Question for Unitarian and all Free Churches,' —with a sub-title "Should Unitarians still call the Historic Jesus 'Master'?" The leaflet is a misrepresentation of the Unitarian attitude towards Jesus as it is also concerning the Gospel records. Jesus could not be responsible for errors and contradictions concerning himself in records compiled by various writers long after he had passed away. The usual method of Unitarians is to examine, sift fact from fiction and thus get at what is consistent and true of Jesus, with the result that there emerges from such research, sufficient reliable data revealing a noble character an unique example, an incomparable Teacher, and the greatest spiritual genius and Leader amongst men. Consequently Unitarians can still regard Jesus as "Master," their chief spiritual Teacher and Leader, their greatest schoolmaster as guide in the development of the perfect life.

And concerning the four Gospels and the Scriptures generally, it is the habit of Unitarians to make them subject to free inquiry, to account in the natural way for discrepancies, mis-statements, unreasonable and unscientific narratives, and to judge all the contents on their merits as writings of fallible human beings, and yet, nevertheless they find so much excellent moral and spiritual instruction included and to such a considerable amount as to make the Bible the most precious treasury of spiritual nutriment and inspiration, that the whole world of literatuer contains. This makes it to them the Best Book in existence. The truth it contains—like all truth anywhere—is God's word, and all else of its contents that is not true is in its way valuable as a record of human opinion, imagination, ignorance, error, and superstition of the times referred to, or when such came to be written.

Unitarians aim to be fair and true in their judgment and estimate of the character, example, and teaching of Jesus, remembering that he did not claim that he was perfect,—"Why callest me good? there is none good but one, that is God,"—Matt. 19, 17; and they have no sympathy with cheap attempts to belittle his real value to mankind. They also try to be fair and just in estimating the value of the Bible, and while they subject its contents to the most searching criticisms, they do not approve the making it a target of senseless ridicule. The "Nonagenarian" author of the leaflet referred to, it not a typical Unitarian, and though he is in the nineties, the wisdom of his leaflet is certainly questionable.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

OCTOBER 14th.

1539.—Giles Germane a martyr.
1622.—Pastor Jan Everts Geesteran, died.
1644.—William Penn born.
1853.—Manchester College removed to London.
1889.—Mansfield College inaugurated at Oxford.
1919.—Centenary of Baltimore sermon by William Ellery Channing.

OCTOBER 21st.

1527.—A Council at Basle grants religious liberty
1772.—Samuel Taylor Coleridge born.
1788.—George Combe, author of The Constitution of Man, born.

OCTOBER 28th.

901.—Death of Alfred the Great.
1467.—Birth of Erasmus.
1553.—Ochinus reached Geneva the day after the martyrdom of Servetus.
1656.—Dr. Nicholas Brady, versifier of the Psalms, born.
1704.—John Locke died.

NOVEMBER 4th.

1541.—Andrew Hewet, martyr.
1558.—Two martyrs at Ipswich.
1562.—Queen Elizabeth refused the use of Churches to Roman Catholics.
1698.—Rev. Caleb Fleming born.
1771.—James Montgomery, poet, born.
1869.—George Peabody, philanthropist, died.

The New Unitarianism.

It has been said that the key word of Unitarianism is UNITY. That is true not only in the theological sense but socially, nationally, and internationally. For Unitarianism stands for the Fatherhood of God to the whole of mankind, and for the Brotherhood of Man—of the whole race. That means that Unitarianism is not only a theological, but a Social Faith, to be believed and expressed externally in methods of practical realisation.

The Brotherhood of Man is a great ideal, but an ideal designed by the Almighty to become translated into fact. So far Unitarians ecclesiastically have devoted themselves to declaring it as a spiritual faith. That has been very necessary as a counteractive to the unbrotherly and exclusive limiations of orthodox dogmas. Beyond that Unitarians have taken a prominent part in various social reforms in the direction of more just and brotherly conditions of existence. But the churches in the Unitarian Movement have confined themselves to the preaching of their ideals without any collective aim of organising them in practice. The masses of people suffering under unjust and unbrotherly conditions of life, have become indifferent to all Churches because in them they find no practical attempt to lead the way out of Social injustice and the barbarous scramble for existence. The Churches have lost their spiritual leadership. They do not point the way of Salvation from the cruelties and inhumanities of this world. That is left to outside efforts of various reform organisations. This is natural to orthodox Churches which make religion a way of safety for another world and of little connection with this. But Unitarian Churches proclaim that the practice of religion is for the everyday life of mankind here and now; that it is here that the application of the Golden Rule should be made possible in all human affairs; that the Brotherhood of Man is intended to be organised on earth.

Because of this it is evident that Unitarian Christianity with the ideal of THE UNITY OF MAN is logically a Social Gospel, as it was with Jesus; that it has to be applied to society; that the Unitarian Church is under moral obligation to translate its faith into deeds. How that can be done is a matter of serious study. But soon as the Churches begin to investigate how brotherly conditions can be made more possible in human affairs the indifferent public will regard them with a newly awakened interest, and will begin to think that religion is of some practical use to them, and that they can no longer afford to stand outside.

The NEW UNITARIANISM will be the natural development from the principles which have long since been proclaimed by the Unitarian Churches. The practical forms it may adopt are matters for experiment, possibly the first stage may be the example set by the Church, the brotherhood of its own members, in practical co-operation to help one another and to protect each other against misfortune. Beyond this the Church may take a practical interest among the poor and the organising of mutual help amongst them. As a Church it may take action in promoting goodwill and unity between employers and employed, and support every method of mutualism and brotherly co-operation for the common good. It is surely the true work of any professedly Christian Church to endeavour to Christianise society. How to do it is a matter for study. Hence the duty of the Church to promote the systematic study of social problems by its own members, so that they may find out how most effectually they can apply their Unitarian Faith and principles to the difficulties of everyday life.

The indifference of the Churches to these practical difficulties is the main cause of the general indifference of the masses of the people towards the Churches. It is naturally the mission of Unitarianism to change that by the work of social salvation. This NEW UNITARIANISM the natural result of its principles, is the great world-wide need—the UNITY of Spirit, and the bond of peace.

Speak thou the truth! Let others fence
And trim their words for pay;
In pleasant sunshine of pretence
Let others bask their day.
Be true to every inmost thought
And as thy thought thy speech.
What thou hast not by suffering bought
Presume thou not to teach.

—HENRY ALFORD.

A THOUGHT TO THINK

To every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

Mr. S. Neville Cox, of Friargate Unitarian Chapel, Derby, has been organist of the Chapel for 60 years, and 54 years organist and accompanist of the Derby Choral Union.

The Unity Fellowship.

OFFICERS.

President: Rev. ARTHUR W. FOX, M.A. (Todmorden).

Treasurer: Mr. ROBERT KENYON, J.P. (Stalyrbidge).

Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.

Secretary: H. BODELL SMITH, Marema, Barrow's Lane, Yardley, Birmingham.

The OBJECTS of "The Unity Fellowship" are: (1) To unite Unitarians in closer fellowship; (2) To promote methods of mutual help in the Fellowship; (3) To organise means of propagating Unitarianism; (4) To discuss matters concerning the furtherance of the Unitarian movement, and the Unity of Society; (5) To help the advancement of International Unity.

MEMBERSHIP is easy. Anyone, 16 years of age or upwards, in sympathy with the objects, can be a member by contributing not less than one shilling a year towards expenses of management. The magazine is supplied 12 months for 1s. 6d. extra.

The Study Course for the next three months up to and including Christmas is appropriately on "The Truth about Jesus." Any Discussion Circles connected with the Fellowship will find in each section supplied matter that makes a good basis for talk and discussion. The Chairman, President or Leader of the Circle, can introduce the subject by reading the short article from the magazine and make comments upon it, or members of the circle can do that in turn. The members should each be provided with a copy of the magazine every month by payment for it, to enable them to follow the course of study. Some such arrangement holds good whether it be a Sunday or Week-night Circle. A senior class in the Sunday School of either sex or mixed can make use of the course in the same way or on such plan as may seem best.

This help is provided to promote the Fellowship and as part of the work of the Fellowship, though it is at the same time available to all the readers of the magazine. As an encouragement to carry on this Fellowship, every Sunday Class or Week-night Circle making use of the course can affiliate with the Fellowship by payment of a fee of 2s. 6d., and members of the Class or Circle can sit for examination at the end of the course, by payment of an examination fee of 1s., and certificates and a book prize will be awarded to those who pass most creditably. These small fees are simply to cover expenses.

As a response to providing this systematic help in the magazine can it be reasonably expected that ministers and teachers of adult and senior classes will co-operate in this work, and connect up in the easy way suggested, as part of the Fellowship? We earnestly invite them to do so, whether for Sunday Class or for Week-night Circle. Apart from all that any reader may encourage such work by joining as a Fellowship member by payment of a fee of 1s. a year.

We begin this session with some changes. The Fellowship Secretary has removed from Surrey to Birmingham. This means that his leadership of the Sutton Circle has ceased, but the Circle will carry on. Its members appreciate its benefits and they can still use his help supplied in the magazine. It is encouraging to know that a new Circle has been formed at Blackburn to work with the Fellowship under the leadership of Mr. Deakin the minister. At Wolverhampton Rev. W. Holden continues his class in a course of study. Owing to local difficulties the Purley Circle appears to be suspended.

This is a poor show so far for the beginning of the winter season. There ought to be a much greater response. More co-operation is needed. The Fellowship idea is worthy of development. It is not going to be dropped. You who read this WILL YOU NOT HELP? Any reader who can get a few friends together whether connected with a Church or not can form a Circle to meet in turn at members' houses for say an hour and a half on a weeknight. And any reader connected with one of our Churches can do something to get one formed to meet weekly in Church or School premises or at each others houses.

To encourage serious study, two prizes of ONE POUND are offered for the best essay on—"The Unitarian Belief about Jesus." The essay to be sent in to the Fellowship Secretary not later than January 31st next; the writers must be from 16 to 20 years of age, or 21 to 25 years.

Extract from a recent letter from an isolated Unitarian of the Fellowship:—

"I am endeavouring to sow the seed. I had a splendid opportunity about two months ago at the Adult School of which I am a member. In the course of the discussion on the Bible lesson, one speaker . . . used the expression 'Even the Unitarians and atheists.' The inference was obvious. I made the most eloquent speech of my life in reply. I was thoroughly roused, and I used the opportunity to give a little information about our Unitarian beliefs. Since then two of the members have come to me for further information, and they are now digesting some of the propaganda I had by me."

Sent in by Theodora Mills, Cheltenham.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

WE APPEAL TO YOU.

The winter season is upon us. Now is the time for organised work in Church and Sunday School and weeknight Institutions. We appeal to you in Church and School to take a straight line concerning alcholic drink. Have you a Band of Hope for young people or a Temperance Society? If not, can you not, with other sympathisers, start one for the sake of the safeguarding of young people and others from the Drink Danger?

THINKING PEOPLE cannot view without grave concern the way in which Drinking, Gambling, and Impurity blatantly assert themselves. Teach your young people that the one path of safety from the evils of Drink is the path of total abstinence. Show them that it is heroic to resist temptation, and to abstain for the good of others. Let them be forewarned against the liquor habit and the glamour with which social usages and custome cloak it.

OPINIONS OF GREAT MEN.

"Alcohol is a palatable poison."—Lord Chesterfield.

"Drink is the mightiest of all the forces that block the progress of good."—Sir Charles Buxton (A Brewer).

"The root of almost all crimes is the hideous tyranny of drink."—Lord Brampton.

"The venomous results of the poison (alcohol) are felt in communities."—von Ziemssen.

"Alcoholic drinks caused us more damage in the war than all the German submarines."—Rt. Hon. D. Lloyd George.

"The drink habit is a leprous stain on the surface of the nation, a normal cancer, eating into the life of our people and causing results which do not finish with the end of a year, or with death, but will be repeated year after year, generation after generation, as a terrible legacy of poverty misery and crime."—Lord Curzon (Ex-Viceroy of India).

"I feel that, so far from Total Abstinence being bad for one's constitution, my health is better, my head clearer, my hand steadier, and my brain altogether more fit for work than in the days when, in moderation, I used to take alcoholic stimulants."—Rev. Canon Fleming, B.D. (Chaplain to King Edward VII).

"I insist that all my apprentices shall be total abstainers, and I endeavour to impress my officers and captains with the same doctrine."—Sir Walter Runciman, the well-known Shipowner.

"It is in the interests of this Nation that we should either ridgidly control or completely do away with this traffic in strong liquor."—Sir Ernest Rutherford, O.M., F.R.S. (President of the British Association, 1923).

"Money spent by the nation on Drink must be reckoned as money which is largely wasted, because there is no proper return for it."—Board of Education Syllabus (1920).

The Women's League.

The Accrington Neigbourhood Branch met at Todmorden, on August 18th, service conducted by Mrs. G. H. Ashworth; "Quiet Spaces," by Mrs. Blake Odgers, was read by the secretary. At the evening meeting, Mrs. H. Whittaker spoke on the life of Helen Keller. Delegates reported on meetings of the Manchester District League, and at London in Whit-Week. Fifty people representing six branches were present.

The Ulster District League was entertained by the Ballyclare Branch on September 1st, eighty members present representing seven other branches. There was a programme of games and dramatic items after tea. The Ballyclare Branch of 15 members was cordially thanked.

The Leicester Narborough Road branch organised a successful Garden Fete and Sale in aid of the Church funds, held September 6th, in the grounds of Mr. J. G. Chattaway, assisted by members of the Men's League, and realised £40.

The Manchester Moss Side branch commenced its new session September 15th, with a successful Social following a service conducted by Mrs. E. E. Wrigley, B.A. who gave the address. Mrs. Spencer was soloist, and Miss E. B. Lowden and league members acted as sidesmen There was a good congregation, and the service was felt to be an inspiring one.

DEATHS.—Mr. Joseph Oliver, Stalybridge, July 15th, 52; Mr. Wm. Haynes, Reading, July 3rd, 65; Mrs. Mercy Nelson, Northampton, August 10th; Mrs. Catherine Hughes, Bryn (Park Lane), Wigan, August 20th, 34; Miss Charlotte B. Stoddard, Liverpool, August 20th; Miss Jane Alice Milnes, Birkenhead, interred August 24th, 87; Mrs. Matilda McAuley, Cairncastle, August 18th, 86; Ald. Alec. Hutchinson, J.P., of Rotherham, at Scarborough, August 16th, 64; Mr. John H. Willetts, formerly of Newchurch, at Blackpool, August 12th, 56; Mrs. Susannah Ashworth, Nelson, August 13th, 64; Mr. Alex. H. Ledlie, Queenstown, August 21st, 64; Mr. Richard C. Blakehurst, Stockport, August 28th, 78; Mr. Geo. A. Prince (formerly of Leeds), at Frodingham, Lincs, August 1st, 71; Mr. R. B. Whyte, of Ottawa, Canada, at London, August 15th, 80; Mr. F. W. Turner, of Stoke Newington, at Walcot, Norfolk, September 3rd, 95; Mr. A. G. Pritchard, Hampstead, September 6th, 94; Mr. W. J. Clennell, B.A., Cambridge, September 4th, 61; Mr. J. T. church, 67; Miss Florence Melly, of Liverpool, September 16th, 71; Mrs. Emily Wood, Dukinfield.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"SO IS CHRISTMAS."

It certainly did seem a long way off. Dickie thought it would never come. Daddie had promised him a new crystal set on his birthday. But his birthday was not until the middle of November. Perhaps it was too bad of Daddie to make such a promise in the middle of July, especially to a boy like Dickie who hardly knew the meaning of the word "patience." If Dickie wanted anything he wanted it so badly that he must have it at once or by to-morrow at the very latest.

And he did want that wireless set. Every day, and several times a day, he would sigh, "I do wish it was my birthday."

So did everybody else; Daddie especially. He almost wished he hadn't made the promise. He was almost tempted, for peace sake, to get the set before the time. When he suggested this to Mummie, she said, "No, dear; let him learn to wait; we should have peace right enough, but it would never do to encourage him to believe that the more impatient he was, the quicker he could get what he happened to want."

A day or two after this, he said to his sister Daisy, "Oh, I do wish it was my birthday."

"Well, it's coming," she said, kindly.

"Ay, and so is Christmas!" he replied, rather snappily.

Christmas! Daisy agreed that that did seem a long way off. As for last Christmas, that seemed to lie far, far back in the mists of the past.

And, yet, only that morning, she had heard Mummie say to Mrs. Brown, next door, "And Christmas will be here again in less than no time." And, more than once, she had heard Daddie say, "How time flies!"

To her young mind, it was all very puzzling. She wondered how it was that the days that boys and girls often found so long, did not seem long enough for fathers and mothers, even though they stayed up hours longer than the children. The more she thought about it, the more strange it seemed. And, one day, she spoke to Mummie about it.

"I'm awfully sorry for Dickie," she said; "the days seem so long to him."

"They do, dear," replied Mummie; "I wish they seemed a little longer to me."

"That's what I can't understand, Mummie."

"You will some day, dear."

"Here is something about it," she added, picking up one of Daddie's weekly papers.

"Listen, dear."

And this is what she read.

"These lines from a sundial inscription are worthy of a wider publicity:—

When as a child I slept and wept,
Time crept;
When as a youth I laughed and talked,
Time walked;
When I became a full-grown man,
Time ran:
And older as I daily grew,
Time flew:
Soon I shall find in travelling on,
Time gone!"

Daisy crinkled her forehead and tried to sort it out.

"But, Mummie, why?" she said, at last.

"Why what, dear?"

"I mean how can time go quicker as people grow older?"

"It doesn't really, dear; but it seems to do so."

"But why, Mummie? repeated Daisy.

"I think it is because the older we grow the more things we have to do."

"I see, Mummie!" said Daisy, brightly; "Babies have nothing to do but play; but when we go to school we have lessons and home work, which leave less time for play."

"That's right, dear, as far as it goes; the more time we have in which to please ourselves the longer seems the day."

"Yes, Mummie, and the more work we have to do and the quicker the time goes."

"Right again, dear; but the kind of work we do also makes a difference."

"How do you mean, Mummie?"

"Well, some kinds of work are done with the hands and hardly at all with the brain. Work of that sort tends to make the day seem long."

"I see, Mummie; and work that you have to think about makes you forget about the time going."

"But the real difference you will not understand until you are older."

"Let me try to understand now, Mummie.

"Very well, Sweetheart; but I doubt if I can make it plain enough."

"Never mind, Mummie I'll try to understand."

"First of all, then, as you know, children haven't to bother about earning money to buy food and clothes and all the things needed in a house. In other words, they haven't to take care of themselves."

"No, Daddie and you take care of Dickie and me."

"That means that we have a lot more things to think about than you have. There's food

and clothes, and rent and taxes, and the doctor and holidays, and ever so much more."

"It doesn't leave you much spare time; does it, Mummie?"

"I'll tell you what it does, dear. Because there is so much of it, it makes the days seem too short. That's why people sometimes say that time flies."

"Dickie doesn't, does he?"

"No, poor chappie! his days do seem long; but that's because he has only one thing to think about, at present. By and by, he will know what Stevenson meant by his lovely lines: "The world is so full of a number of things, I'm sure we should all be as happy as kings."

H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
41, Oxford Road,
Bootle, Liverpool.

Dear Kiddlekins,—

By this time, you are all back at school, and I hope you are all working as hard as you played during the summer holidays. Learn all you can, whilst you are young; you'll find it wonderfully useful by and by. Ignorance isn't always bliss. And real knowledge is a happy, helpful thing.

And here's another fairy parable from Edna Chadwick, for which we are all grateful. Whether we are rewarded or not, it is always jolly to lend a hand, Isn't it? Heaps of love to you all. Your ever loving,

UNCLE FISHER.

THE REWARD FOR LITTLE HELP.

Eva was eight years old to-day, and she was very proud to know she was now a big girl. She was to have a birthday party, and had invited two of her friends to join in the fun. Eva waited and waited very patiently for the time to come when her friends would arrive. At last she saw two girls coming up the drive, and clapped her hands for joy. Their names were Nellie and Mabel.

"Hello" said Eva gladly, "I thought you were never going to come."

"Oh" said Nellie, "but I will tell you what made me late. On the way we saw a lovely little fairy, and she asked me would we help her, for she had hurt her wing and could not get home. I carried her home, and then she thanked us greatly for our help."

"How kind of you!" said Eva, and then she took them in the house. First of all they had tea, which they enjoyed very much, and then they began the fun. Nellie gave Eva a lovely box of choc's, and Mabel took out a link of blue beads, and Eva ran off immediately to show her mother. Then they began to ask riddles, and all at once, a tiny fairy appeared, dressed in white.

"I have come to give you a reward Nellie and Mabel" said the fairy, "for helping my sister. You may have any wish you want." Nellie did not hesitate, and said:

"Dear fairy, please help Eva to get on in life, and may she never be unhappy." Mabel, whose mother was ill wished the fairy to make her mother better, and when she arrived home she saw her mother out of bed. As for Eva, she got on very well, and was never unhappy again.

EDNA.

WORLD UNITY POSSIBILITIES

Given a world of law and world security, a release from the net of bickering frontiers, world-wide freedom of movement, and world-wide fellowship, a thousand good things that are now beyond hope or dreaming would come into the ordinary life. The whole world would be our habitation, and the energies of men, released from their pre-occupation with contention, would go more and more abundantly into the accumulation and application of scientific knowledge, that is to say into the increase of mental and bodily health, of human power, of interest and happiness. Even to-day the most delightful possibilities stand waiting, inaccessible to nearly all of us because of the general insecurity, distrust and anger. Flying, in a world safely united in peace, could take us now to the ends of the earth smoothly, securely through the sweet upper air, in five or six days. In two or three years there could again be abundance of food and pleasant clothing for every one throughout the whole world. Men could be destroying their slums and pestilential habitations and rebuilding spacious and beautiful cities. Given only peace and confidence and union we could double our yearly production of all that makes life desirable and still double our leisure for thought and growth. We could live in a universal palace and make the whole globe our garden and playground.

—H. G. WELLS.

Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

Ye therefore shall be perfect, as your heavenly Father is perfect.

JESUS, MATT. 5. 44, 45, 45, 48.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*

Manchester Crematorium—Porch.

PIONEERS OF A GREAT REFORM.

Addressed to the thoughtful and intelligent.

FIFTY YEARS AGO, a small body of public-spirited men and women, convinced that disposal of dead by BURIAL was insanitary and a menace to the health of the living, and was often carried out under conditiois revolting to common decency and lacking in respect to the dead, EXPRESSED THEMSELVES IN FAVOUR OF CREMATION as a solution to the difficult problem brought about by the changing conditions of modern existence.

This body of enthusiasts included a number of celebrated and well-known persons who formed themselves into a Society TO PROMOTE CREMATION AS A REVERENT, SANITARY AND ECONOMIC METHOD OF DISPOSAL OF THE DEAD.

To-day, notwithstanding many difficulties, CREMATION has become an established fact; not only in this Country but all over the civilised world.

HONOURED NAMES that will live in the roll of fame, such as Meredith, the writer; Shelley, the poet; Watts and Hunt, the painters; Spencer, the philosopher; Grieg, the musician; Thorwaldsen, the sculptor; Osler, the scientist; Nasmyth and Simon, the engineers; Wilberforce and Clifford, the divines; Admiral Fisher; Sam Browne, the soldier; Bonar Law, the statesman; Barnardo, the philanthropist; Irving, the actor; are amongst those who have given their bodies to the purifying and refining element.

Appealing as it does to the thoughtful and intelligent in every sphere and walk in life, THE GREAT ADVANTAGE OF CREMATION TO THE COMMUNITY AT LARGE can only become apparent to all as its practice becomes more general. YOU are therefore earnestly invited to identify yourself with this most beneficial and humanitarian movement, either by applying for a prepaid Certificate, or registering your name free.

NO CLAIM HAS EVER BEEN MADE FOR CREMATION THAT CONNOT BE SUBSTANTIATED, and the method adopted is open to the minutest investigation, while the practice of Cremation, and the buildings in which it is carried out, are efficiently controlled by Law. These can be inspected by all who wish to do so.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in the Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All partfculars may be had from Mr. Piggott, (address below); or **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Tel. Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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